11: Taylor E-5 (ca. 1930-1937)1946
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a suspected wife, and from the preponderance of terms for male over those for female kin. Male domination is further indicated by the alternative forms of marriage recorded, and reflected in the variety of the men's terms for spouse; while the absence of this feature from the women's tongue suggests the former prevalence of a stricter system of matrimony.

The latter is revealed by a great deal of the kinship terminology itself, in which the men used the same or equivalent terms as the women. The analysis of these terms confirms the historical records of unilateral cross-cousin marriage (to paternal aunts' daughters), of the sororate and levirate, and of the so-called classificatory system; and attests the (at least) one-time existence of matrilineal descent and inheritance (the male line zigzagging through sister's son back to son's son). Since the significance and social implications of these terms must have been clear to Carib speakers, it seems probable that as an ideal the system was kept intact, but that marriage by elopement or capture became just as common so long as raiding expeditions could be kept up. Present-day house inheritance by the youngest child, continued prevalence of matrilocal residence, and surviving kinship terminology also tend to a like conclusion. Of the fifteen kinship terms remembered today and recorded by myself, it is noteworthy that those belonging to the men's speech (ss h, w f = s gf, w m = s gm, s, gs, gf) are concerned with sisters' marriage and posterity, and with the grandparent-grandchild relationship; while those of the women's speech (h, w, d, f, m, o br, y br) designate the conjugal and consanguineal group. The other two, n-ubu *my mate* (12) and n-ígītu *my mother's brother's son*, belong to the common vocabulary.

In this sense, and only in this sense, exogamous, non-totemic, matrilocal clans may be said to have existed among the Island Carib; but I have found no evidence that they bore any names, or even went beyond the joint family.

The variety of terms for sponsors and their "godchildren," for namesake, joking, and formal friends, as well as the description of the elétuak rites and festival, suggest the former existence of purely Carib institutional associations, which are, however, nowhere recorded for the islands. A last vestige of such might perhaps be seen in the present-day seriousness with which godsib-godparent-godchild, and sibling-of-first-communion relationships are taken.

Like other conquerors before and after them, the Island Carib seem to have begun by imposing a maximum of social change on their erstwhile Arawak wives; only to revert, albeit very gradually, to a large part of the culture of the conquered (even in language: all recent Island Carib texts showing a large proportion of Arawak words and forms). The coming of the white men, and the

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178 Caribs' subsequent fixation in an ever-dwindling number of islands or districts thereof must have hastened this process. Traditionally inclined to seek their fortune in seafaring and piracy, their subsistence in hunting and fishing, the Island men were increasingly forced to depend for economic security on the despised horticulture of their womenfolk.[12]

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764 12 *Addendum on death customs and beliefs*: The following notes, secured on the Carib-Reserve in January 1946, belong properly with my *Carib Folk-Beliefs and Customs from Dominica, B. W. I.* (Southwestern Journal of Anthropology, vol. 1, pp. 507-530, 1945).

The water with which the corpse was washed is kept until the interment, to be thrown after the departing coffin. Then everything in the house (with the following exceptions) is taken out into the yard to be washed or scrubbed immediately. However, the personal clothing last worn by the deceased, as well as the bed and bedding on which he died, must be left untouched, with a light burning on the bed itself, until after "la prière" or eighth day wake. Not until after the latter rite has taken place can the dead person's soul be expected to "know that he is dead" and to take its departure.

[775] In removing a troublesome moth from his glass of rum, some days after his father-in-law's death, a young Carib man remarked to me: "It certainly must be Jimmy [the deceased] who smelt the rum and wants his share."

828 Another (unconnected) belief that I only recently discovered is to the effect that madness is usually caused by "somebody setting a zombi upon you."